177 /147 cont./ store, the Arab and Chinese storekeepers in
834 Macassar know that they cannot turn directly to the young girls to recommend their wares but that, for this purpose, they have to address the escorting man or older woman, while the younger ones talk among each other and thus make their wishes known. One who does not take these feelings into account runs the risk of being passed over at a subsequent visit to the store.

671 The separate domains of the sexes in the house and the
834 division of labor contribute to the fact that the prohibition against contact is carried out to a great extent in daily life.
626 The strict sanction imposed on their violation lends a forced character to the relations between young men and girls. Contact may only take place in complete secrecy or, by way of exception, if it is expressly or silently permitted. In that case it is still tied to special regulations. There is never any uninhibited association. Some of these occasions will be described here.

● 527 After harvest, so-called pounding festivals (1) are
571

1. Called Adengka ase lolo, "the pounding of the young paddy."

874 regularly held. These take place during the evening in the yard before the house by the /148/ glimmer of an oil lamp, preferably when there is a bright moon shining. For this,
533 the pounding block is hung up in rattan strings, and while
534 the girls pound, two or three of their closest male relatives beat with sticks against the transverse axle of the block in a rapid and powerful rhythm. This sound is audible at great distances; the purpose is to attract young people from far and near to come and look. What they see is four girls

527 571 /148 cont./ dressed in red jackets, nicely made-up, and decked with jewelry, pounding with precise movements, eyes cast down. After some time they are replaced. Under the surveillance of a couple of older women, four others descend from the house and take over the pounders while the first team again goes up, always with an escort and with eyes cast down. From behind the barred windows of the front rooms -- on this occasion the entire house is the domain of the women -- they peep outside where in the half-light of the yard the men walk around, sit, talk, and smoke (1).

[273]

[554]

1. Little drinking is done. If there is rice wine (ballo'ase) present, the number of bottles is limited. Only the higher guests receive a bottle and share some of this with the others. Serious drunkenness does not occur. Makassarese who drink ballo' proceed to tell taller and taller tales and become increasingly provocative in their remarks. At such times they avoid the company of a higher person.

527 579 177 571 It is reported that formerly a group of young men from another kampong, attracted by the provocative sounds, would once in awhile make an attack and try to run away with one of the young girls. This would then give rise to a general brawl. The young men of the house group would then defend their young sisters and cousins against an attack from outside. Nowadays such a thing no longer occurs. The festival has become a comparatively dull display since fighting and

177 /148 cont./ stabbing are severely punished. The tension
●527 of real danger is lacking. On this occasion there is certainly
571 no question of any contact between a young man and woman
579 since the surveillance is extra strict.

Another opportunity for contact exists at the harvest.
243 During the cutting, women remain together. Young men
462 have the task of gathering the sheaves of ears which the
571 women have cut. The passing of sheaves between women
834 and men presents a chance for contact. The man repeatedly warns that he is coming to get the ears. A certain tension arises from his call. The bundle is transferred /149/ by turning the stalks of the ears toward the man so that he can easily take the sheaf without touching her hand. A young girl who is taking part in the cutting for the first time learns from her older sisters or cousins how this must be done. If
[576] she hands him the sheaf in an incorrect manner, it is refused by the young man who comes to get the sheaves. In so doing, he indicates that he knows his manners and that he does not want to abuse her inexperience.

571 A similar opportunity exists at a feast. At such an
574 occasion the men sit in the front room. The women hand
834 the dishes from the kitchen to the young men, who then place them before the guests. Usually one of the middle-aged women hands the stream of dishes and plates to the other sex on the threshold of the front and back rooms, but in between times younger women may also help. A young man has no chance of contact at such times, but at least he has a chance of seeing a girl and of being seen by her, at least he has a chance of drawing her attention to him.

571 Secret contact in most cases takes place with the aid of
834 a third person. This must be someone who is able to talk
857 to both parties without this being noticed. Only little boys
887 of around seven to nine years of age and women above

Nuforese OJ22 Kisar OF10 Ngadju OC9
Arfak OJ7 Gorontalo O64 Moluccas OH2
Aru OH5 Kai OH13 Ceram OH9
Makassar O66 Timor OF20 Wetar OF21
New Guinea OJ1 Leti OF11
Babar OF6

I NNL 765 301 I MB Cr Lt W 765 292

[313 cont.]

I again mention the Olo Ngadju. Among some tribes, there is also the custom of hiding from view the ornaments that cannot be easily removed, such as arm bands, leg rings, etc., by covering them with tree bark. This is done [314] especially in the Moluccas, among others, on Ceram, among the inhabitants of the Loeang-Sermata islands, on Wetar, etc.

Lt B Ke Kr G Cr Tm 302 765

The hairdo is also changed during mourning. It is often arranged quite differently than during normal times. Whereas the women, especially those on Leti, Babar, and Kisar, ordinarily wash and comb their hair, they must abstain from this in case of a death and let the hair hang loose instead of wearing it done up in a bun. This last is also a custom among the Alfoer of the Minahasa and Ceram, on the Kei Islands, and among the Belonese.

NG NP Ar 302 765

Among various tribes there is also the custom of shearing or cutting off all the hair during mourning which we find among the Papuans, in particular among those who belong to the Noefoerese [Nuforese] tribe and among the Arfak.

Not only the clothing and the hair, but often the whole way of life is changed during mourning. Among some peoples, in case of a death the closest relatives may not leave the house where the death occurred, for example, among the Noeforese. No one may leave the house, not even to bathe. Widows in particular strictly observe this regulation; often this seclusion lasts for months. Among the Alfoer of the Minahasa it is customary for a man, upon the death of his wife, to be taken to a room which he may not leave five, seven, nine, or eleven days. On the Aru Islands it is the widow who must remain secluded in the dwelling during the whole mourning period. Other peoples allow mourners to leave the dwelling, but prohibit them from going out of the village. This is enforced for a whole year on the Loeuang-Sermata islands.

Lt Au G 765

MK I 765 527

Furthermore, during mourning there is a general prohibition against either giving feasts or attending them; indeed often

Makassar OG6
Ngadju OC9
Klamantan OC7
Ara OH5
Ceram OH9
New Guinea OJ1

MK I 765 527 [314 cont.] one may not even perform the usual activities and must maintain a deep silence as far as possible. This is most pronounced among the Buginese and Makassarese. We find it reported of them that during the period of mourning, especially for royalty, which lasts about 100 days, such daily work as pounding rice and weaving may not be done throughout the country, and [315] no one may be so bold as to speak in a loud voice. The crow of the cock is not to be heard, and markets are not to be held in neighboring villages. Among other peoples these limitations do not go as far, but they are found, especially concerning the playing of music and holding festivities.

Fasting during mourning is also related to this, especially abstention from certain foods, for example, from rice in the west and from sago mush in the east.

NU I 765 587 There is another obligation that merits special attention and that is observed especially by women, namely, not to remarry while in mourning. This is found among the Olo Ngadju, among others.

i. End of Mourning

NU HI MK I 765 The question now is when does the mourning period end. Among all peoples a definite time period is specified. For example, among the Makassarese and Buginese, mourning for a ruling sovereign lasts 100 days, for lesser persons 50, 40, 20, or 10 days. A woman of the common class here mourns 40 days for her husband, among the Doeson Timor Dajak, 49 days. Among most of the peoples the duration depends on the funeral, or, rather, on the celebration of the feast of the dead connected with it. Among the Olo Ngadju, the wife upon the death of her husband, the children upon the death of their parents, and brothers and sisters upon the death of one of them are pali = unclean. This uncleanness is removed by the funeral and the feast of the dead, A C NG 765 tiwah, connected with it, with which mourning also ends. This is also the case among the Aru Islanders, the Alfoer of Ceram, the

old practices. They were interested in the story Rahim told me about Segeri, where there are lots of homosexuals. Rahim had gone to the circumcision feast there, where buffalo were killed and there was much dancing. The mass circumcision, boys sitting on buffalo to be killed, having their teeth filed, and the like brought up further questions. 000 [838] 304 881 574 231

Circumcision: Saleh said that sunat [circumcision] here is accompanied by a big feast, and that buffalo are killed and are eaten. Also, he added that teeth are still filed, every boy having them filed a bit. No longer are they filed down to the gums at the circumcision rites. They showed me examples of boys with their teeth filed even. This evidently applies only to members of the upper class. A boy holds a piece of wood clamped between his teeth and the tukang sunat [i.e., circumcision expert--Analyst] (evidently) files them down a bit with a stone. This is also done for the girls, who sunat too, but but there is no feast for them. 565 562

Regarding the pinati, Saleh said something about two kinds of them, one kind being "Hindu". I didn't get the point. At feasts of all kinds (marriage, circumcision, etc.) there are padjoge and pakarena. They go along with drum beaters. The former are prostitutes, the latter young girls. At the outside they are fourteen to fifteen years old. After that they must quit. They come from Limbung mainly. There are none in this kampong. They come in troops of ten including two leaders. They cost about f. 50. Slaves cannot afford to have them at their feasts. 527 574 548 435 567 535

I asked about the title daeng. There are many people who have this title in the kampong. Saleh said that they all had at least a little noble blood in them some place along the line. In regard to the bate, it is agreed that they all have the title gallarang which is lower than that of a high noble The bate are "high" gallarang. They were formerly mere chieftains of the commoner class. This again is the two-way division, and the mutual relationships between nobles and commoners is again evident. 554 565

In regard to service for rulers and chiefs, I was told that there is no more of this. For example, in the rice fields of the ruler the workers now get wages. Also the same holds true for the kepala kampong. Formerly he had a kasuwijang. [obligations reflecting respect for higher rank] 178 466 622 565

They all knew about the troubadors who also come to a feast. 533

House status marks: little is known about the rules concerned with the number of piles, but much is known about the ramp and the gable flaps. The latter is just as written in Friederic y. A woman laughed a lot when she heard me say the word for the flaps. The ramp seems to be losing some of its special sanction now. As for the horn decoration, it was formerly true, but now it is found frequently among the commoner rich. They said I must correlate the flaps with the horns. If one sees only two flaps and horns, the latter is a fake. Thus the flaps seem to be the best of similar social indicators at the present time. Saleh can use three flaps. In regard to using two roofs, it is said that this is all right now too, and that high nobles might have three roofs. They knew most of the names and events in the legends of origin, including the details regarding seven oro or black men. Regarding marriage, they said the rule was for a man to live for a while, perhaps a year, with the wife's family. Then they may go where they choose.

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Feasts: there seems to have been a considerable decline in the Makassarese custom such as the presence of the pakarena, as more and more Javan, Bali, and other practices came in. For example, one of the men said that they were having a Javan show tonight, with live actors. I wonder if the Javan customs might not drive out the native. Maybe they are more interesting?

177 535 527 574

They insisted that there was no longer any enmity between Makassarese and Buginese peoples. They seemed to be quite ready to say that although Goa was formerly number one, Bone is more important now. They vividly recalled the name of the great radja in Portuguese times, Tumaparisi Kallonna.

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They told me that Kale Goa is not far away, in fact it is only about three kilometers from here. I will go there tomorrow. The great stone of coronation is located there. It is believed to have come from heaven, and they are all quite serious about it. The well where warriors bathed for invulnerability formerly is also located there. However, there is no longer any water there.

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They said that they could understand Saleier [the language spoken on Salayar Island] to some degree, but that it was really a different language. They imitated it and laughed. They agreed on my information concerning the writing.

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They said that they had sago but that they did not eat much of it because they didn't like it. They also have maize and it is planted after rice. Thus ended the day.

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